Nahash Revived:

OR, THE

Church of *ENGLAND*'s Love to DISSENTERS,

And LOYALTY to their

PRINCE.

BEING

Animadversions upon a Late Pamphlet, Entituled *AWAY to PEACE among PROTESTANTS*, in a Letter of Reconciliation sent by Bishop *RIDLEY* to Bishop *HOOPER*.

1 Sam. 11. 2. *And* Nahash *the* Ammonite *answered them, On this Condition will I make a Covenant with you, that I may thrust out your Right Eyes, and lay it for a Reproach upon all* Israel.

ADVERTISEMENT.

Christian Reader,

IF thou apprehendedst that there are some reflections here upon the Church of England, *which thou knowest are not applicable to all of that Communion; I desire so much Candour from thee, to believe they were never so intended, (for I know there are very many in that Church, of whom I hope, and am perswaded better things) but only against a profane persecuting Party, who arrogating to themselves the name of the Church, have been, and are still a scandal to the Protestant Religion, and by opposition to his Majesty's gracious design of Establishing Liberty of Conscience by a Law, show themselves hardned in their impieties, and have given the Lie to all their former pretences of Loyalty, Passive Obedience, and Non resistance.*

TO be a Peacemaker, is a very Glorious Work, upon which our Saviour entailed a Blessing by his First Sermon on the Mount. It tho this Principle be universally acknowledged, sad experience tells us, that has never been so practised; many have tended to it, but most come short of it.

Beati Pacifici was a Motto much coveted by K. *James* the 1st. but the merit seems to have been reserved for K. *James* the 2d. who hath given an undoubted proof of his Prudence in procuring Peace, and proffers Inviolable Bonds for securing the same: But seeing the best Works are liable to meet with the strongest opposition; it is

not to be wondered at, that such a Torrent is let out against His Majesty's Proposals,

Amongst all the Methods hitherto taken to oppose the same, this of a Pretence of Love, and Peaceful Inclinations towards Dissenters, is the most subtil and likeliest to prevail with them, to forbear using their Interest for abrogating the *Penal Laws*, and establish Liberty of Conscience. This is the end of all these pretensions which the Church at this day is so lavish of, and industrious to disperse, and without doubt is the design of this Pamphlet now under consideration; which I understand has had a little influence on some Unwary, tho well meaning People; to undeceive whom, and prevent such deceits being put upon others, is the design of these Animadversions.

1. The Author tells you of a way to Peace, *being a Letter of Reconciliation sent by Bishop* Ridley *to Bishop* Hooper, *alledging the differences now Regnant between the Church and Dissenters, to be the same with those between the said Bishops*, Pag. 2. Col. 1. *In their old differences we find exactly our present distemper.*

2. Having told us our Disease, he tells us our Remedy, and gives us the Receipt, or Terms of Accommodation, in *Ridley*'s words, pag. 5. col. 2. *Howsoever, in time past in certain by-Matters and Circumstances of Religion, your Wisdom, and my Simplicity, I grant, hath a little jarred, each of us following the abundance of our own Sense and Judgment.*

Now, Reader, I suppose it obvious to thee, (1.) *That he says our Disease is a difference about Ceremonies.* (2.) *That the Cure or Terms of Accommodation are the Condescentions of* Ridley, *the Conformist, in calling his adherence to those Ceremonies, Simplicity, and* Hooper, *the Nonconformists opposition to them, Wisdom.*

Then I suppose thou hast so much reason to infer, That if difference about Ceremonies be the Disease, the Conformists acknowledging their simplicity in adhering to them; and the Nonconformists Wisdom in opposing them, must be the Cure, according this Receipt.

But that our Physitian might shew himself to be one of no value, and an Unskilful Quack that does not understand his own Receipt, he makes a quite contrary inference, and tells you, pag. 6. col. 1. *That it cannot be expected that the* Church of England Clergy *should make such condescentions at this time as* Ridley *did, and acknowledge their simplicity in adhering to the Laws*; so that hereby he destroys his own Receipt with a witness: Had he not as good then have held his Peace, and not have both Tantalized us, and made a Foolish Physitian of himself?

The Gentleman, I suppose, seeing this Objection, that *Ridley* made such an acknowledgment, though what he did against the Nonconformist, *Hooper*, was according to Law, he coins a very subtil distinction to answer it, pag. 6. col. 1. viz. *That* Ridley *said these things of himself, in the absence of the Law.* Whereas it is plain by *Ridley*'s Words, that he confesses his simplicity in time past, when the Law was in force, and had more Christian Ingenuity than to cheat his Conscience with such a distinction; otherwise it had been easie for him to have extenuated his Fault, and have said to *Hooper*, What I did against you, I thought my self obliged to do by Law. But suppose it to be as our Author would have it; then according to him, before his Receipt can have a *Probatum est*, there must be an absence of the Laws, which enjoins the Ceremonies, *&c.* So that we hope to save his Credit, he will deal with the Church to cut off the *Penal Laws*, else he cannot be an approved Physitian.

But if you would have a further taste of the Gentlemans Ingenuity, then take pag. 6. col. 2. in these words, *Blessed be God must the Dissenters needs say, that we are happily disappointed, and that the Clergy not the men we took them to be, but as he*

Protestants as our selves; and from this day forward we will Own and Love them as such.

So that you see, instead of the acknowledgment, which according to his Receipt, the Conformist should make, he expects one from the Nonconformist, as the terms of Accommodation with the Church of *England* —— This is the more observable, because much about the time of publishing this Pamphlet, it was rumoured abroad that several of the Bishops had desired a Conference with some of the Chief Dissenters in order to a Comprehension.

The Terms appear to me, so very harsh, that I could think of no better name for them, than *Nahash Revived.*

The Proposals of *Nahash* to the Men of *Jabesh Gilead* were — *On this Condition will I make a Covenant with you, that I may thrust out all your Right Eyes, and lay it for a reproach upon all Israel*; which I think have a very great assimulation to the terms propounded by this Author, for he would have *Dissenters* do no less than put out both their Eyes; yea extinguish all Conscience, and lay aside all their former, howsoever well-grounded Scruples, and own the Church for as good Protestants as themselves, though tenaciously adhering to, and imposing Ceremonies, which Dissenters look upon as Popish. And then to be sure they would lay it for a reproach upon *Israel*, that Dissenters were Hypocrites; and notwithstanding all their former Clamours against the impositions of the Church in this point, they could now for interest sake own and comply with it, and that they had all this while justly suffered as Seditious, Factious Humorists, *therefore let their blood be upon their own heads, we wash our hands clean from it* (may the Church say) *by their own consent.* This undoubtedly will be the result of such a Peace as this Pamphlet propounds with the Church. But if Dissenters be wise and consistent with themselves, they will not embrace Peace without Truth, nor follow after it without Holiness, and the answer of a good Conscience.

The Artifice of this Pamphleteer is very observable, he would insinuate, that the Differences between the Conformists and Nonconformists, *are only some Ceremonies which the Nonconformists say the Papists have so much abused, that they are not any more fit for use*; thus he would extenuate the difference that unwary People might be brought to a compliance, and thus would he represent the Dissenters Objections, that they might seem to be very weak and inconsiderable, which is the height of disingenuity; for any one might have an Answer in their Mouths against this (if it were all) *viz.* that the best things might be abused, and though the Papists did abuse the Ceremonies, they were not a whit the worse in themselves; whereas in truth our Objection against the Ceremonies is, that we see no warrant for them in the Word of God, which we look upon as the only Rule for Faith and Manners, and dare not comply with them, because we never find they were Practised nor Commanded by Christ nor the Apostles, and reckon them Condemned as Voluntary Humility, Will Worship, and Traditions of Men; neither are the Ceremonies all the Scruple, as our Author would alledge, (by which he discovers either ignorance or disingenuity) we also dissent from their Government, and the Effects of it, their promiscuous admission of all sorts to the Sacrament, contrary to their own Canons, and imposed Forms of Prayer, which are far from being Ceremonies, the very Vitals of Religion being concerned in them.

He is also at some pains to perswade us of the Churches Moderation towards Dissenters, contrary to the experiences of all since the Reformation; but being conscious that there were very few instances of it in our days, or at home, he sends us to Queen *Elizabeths* time, and abroad, no nearer than *Switzerland*, to *Zurick* and *Basil*, to see Letters writ, by special hands, upon the Point of Moderation, in which they could

not prevail. Happy were the Nation if all our present Prelates were of the Spirit of the Prelates in those days, which writ the said Letters; and if they could answer him no other way, but by sending him as far for instances of their severity; but we must needs look upon it as a shameless imposing on us, when there are so many thousands in the Nation that can attest their severity from sad experience, without so much as going over their own Doors.

There is another Disingenuous Allegation of this Author, which shew'd the Malignancy of the Spirit of Persecution to be still Regnant in the Church of *England*: Says he, It is not to be expected that the Church of *England* Clergy should acknowledge their simplicity in adhering to Laws, as if an Unjust Law could justify the Obeyer. But by a former Commission he gives the fatal Blow to his own Cause, and brings the Church under a necessity of acknowledging the said Laws to be unjust, and consequently either to confess and forsake her practises conformable to them, or not to find Mercy. The Concession is this, that *the difference between the Church and Dissenters are of as little concern to Religion, as those about meats in the Apostles time*, pag. 4. Col. 2. Then if it can be made appear, that the making of *Penal Laws*, enjoining such Meats to be eaten as necessary Terms of Church Communion, would have been contrary to the Apostles Command, It will be readily granted, that all good Christians ought to confess such Laws, and a practise conformable to them, to be unjust But that such Laws are contrary to the Apostles Command, needs no further proof than repeating the Words of the Apostle, concerning the said meats, Rom. 14. 13. *Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block, or occasion to fall, in his Brothers way.* Vers. 15. *If thy Brother be grieved with thy meat, now walkest thou not Charitably: Destroy not him with thy meat, for whom Christ died.* Vers. 20. *For meat, destroy not the work of God.* Vers. 21. *It is good neither to eat Flesh, nor to drink Wine, nor any thing whereby thy Brother stumbleth, or is offended, or is made weak.* Therefore if the Church *England* would evidence themselves good Christians, they ought to confess the pressing such Laws, and their Conformity to them, much more their rigorous execution of them, and going beyond them, to be unjust

Our Author, *ibid.* alledges further, that nothing but preingagements to the Commands of God, can excuse them from Observance of such Laws; but if the Ceremonies be like the Meats, as he formerly granted, the Apostles prohibition to use such Meats, as occasion of Offence, or stumbling Block, or to grieve and destroy our Brother by them, is preingagement sufficient. All this being considered, it may seem strange that our Author should deny so much as an acknowledgment of miscarriage from the Church of *England*; which is the very first least thing that Dissenters could expect towards an Accommodation, to which they are now Courted; but the same being denied, it must needs open the Eyes of thinking persons to see that there is no probability of their being so honest, as to forsake their faults, who are not so ingenious as to confess them.

But the *Church* by this instrument, knowing her self not to be able to maintain her cause by Argument, makes use of too great Engines, which I shall now take into Consideration.

The said Engines are Suggestions of Fear, and Pretences of Love; the Fears which they suggest are, That this Liberty of Conscience endeavour'd by a repeal of *Penal Laws* and *Tests*, is only to put the Papists in a Capacity to make theirs the National Religion, and persecute the Protestants.

The Pretences of Love are, That the have a desire of Union with Dissenters, an will use all their interest in Parliament procure ease to them.

These things they suggest with as mu confidence, as if the Odious Name of Fan ticks, which they have bestowed upon u ha

had Charm enough to make us downright Fools to believe them.

E'er I take their Suggestions into Consideration, I think it will not be amiss to observe that it is no new thing for the Church to oppose Liberty to Dissenters, under specious Pretexts, as is plain from their opposing *Edward* the 6ths Dispensation to Bishop *Hooper*: Surely they could not think that Prince had a mind to introduce Popery, and being then a Youngman, likely to live, and have Heirs of his own Body, they could have no fears of a Popish Successor. But the Case is plain, their oppostion proceeded from hatred to Dissenters, and without Doubt does so still, which will further appear, if we consider the subsequent instances which proclaim their inveterate prejudices against them, *viz.* their Treatment of their Brethren at *Prankfort*, on the *Main*, (when both Exiles) the severe *Penal Laws* made against us in Queen *Elizabeths* time (when one would have thought that the Furnace of the Persecution by Queen *Mary* might have purged away the Dross) their Continuing the Rigorous execution of those in the time of King *James*, and *Charles* the *1st.* the enacting of more afterward; their imposing upon the Church of *Scotland* (which makes them justly chargeable with all the Consequences of the War following thereupon) their looking upon Presbyterian Ordination to be invalid, and yet approving that of *Rome*; their prevailing with *Charles* the *2d.* to contradict His Declaration from *Breda*, their opposing a Comprehension at the *Savoy*, and the Declaration in 167*2.* and their inhumane persecution following thereupon, which continued till His present Majesty stopt its Career by His Gracious Declaration. I say all these things being considered, we may easily guess from what Fountain their present Opposition to His Majesty's Declaration proceeds, *viz.* from their Rancour and Spirit of Persecution they have always shewed against us, which is by a frequent reiteration of Acts become so habitual to them, that they know not how to forbear it.

But if there were none of these forementioned instances to discover their Temper toward Dissenters, they sufficiently shew it by their horrible and open Execrations instead of Prayers, for which no man, that I have heard of, has been Excommunicated by them, as Dissenters have been for their Nonconformity.

From these Premises, it will be easie to form this Conclusion, That the Church hath always resolved if Dissenters would not bear the Cross on their Foreheads, they should bear it on their Backs; if they would not bow to the Altar, they should submit to the Halter; if they would not bow at the name of *Jesus*, they should be committed to the custody of Goalers; and that their love to them (like *Draco's* Laws) should be writ in Characters of Blood. But whether such Carriage be consistent with Love amongst fellow Creatures, much less with that mutual forbearance and Love which Christ hath commanded amongst Christians, let any judge.

As to their Suggestions of a Design by His Majesty to introduce Popery, how unreasonable they are may appear by these siderations.

If His Majesty had designed the subversion of the Reformed, and the Establishment of the Popish, as the National Religion, he had a much fairer Opportunity after the defeat of *Monmouth* and *Argile*, than now he has. I suppose all seeing men are sensible, that the rage of the Church against Dissenters, which acted them beyond their iniquious *Penal Laws*, did not a little contribute to that Rebellion; and, I believe, it is no less obvious how industrious the Church were, to make all such appear concerned in the same: So that if His Majesty had been minded to destroy the Protestant Religion, here was an Opportunity with a Witness, when the Conquering Sword was unsheathed, and the rage of the Church against Dissenters so enflamed, that it had been easie to have cut off a great

many of them. and to have carried on a Perſecution againſt all in general in a degree of Fury ſeven times hotter then ordinary, till they had been utterly conſumed, whereby at l aſt one half of the Proteſtants, and the beſt half too, would have fallen by the Sword of the other, and have left no odium upon the Papiſts, which being once effected, it had been much eaſier to have brought in the Romiſh Religion, then by the Kings Declaration of Indulgence.

It is known to the whole Nation, That upon His Majeſties coming to the Crown, and Promiſing to Maintain the *Church of England*, the Pulpits and Church walls did Eccho one to another, that His Majeſty was a Prince of His Word, and never leſs then His Word: Nay, ſome of their Addreſſes carryed it further, that his Word was a better Security to them then their Laws. But as ſoon as the King diſcovered his Clemency to Diſſenters (mark the time) they change their Tone; then they, who valued themſelves above all Mortals for their Loyalty, fly in the Kings Face with Reproaches of breaking His Word; then they who Perſecuted *Henry Care* for his *Packet of Advice* and *Current againſt Rome*, thunder from their Pulpits, that the *Pope* is *Antichriſt*, and the *Papiſts* not to be Truſted; then they with open Mouth proclaim aloud that *Peter* was never at *Rome*, who denyed an *Imprimatur* to ſome Diſſenters Books for that very Aſſertion: Then they who had ſhut their Eyes, and ſtopped their Ears againſt Diſſenters, who told them the iſſue of their Courſes Twenty years ago, in a moment turn ſharp Sighted, and ſee Popery ready to ſwallow us up like a Deluge: Then they who had been for making *KINGS* Abſolute, and Exalting the Prerogative above the Skies, turn the only Stickles for the pretended Liberty of the Subject, and Adhering to Laws; the very naming of which formerly, would have made a man run the hazard of their Anathema. Now if Self-contradictions be Reckoned ſufficient to blaſt the the Credibility of an Evidence, the Diſſenters ſee what Reaſon they have to believe the Church, whoſe Self-contradictions are as Open and Avowed, as ever was the Sin of *Sodom*.

The Second thing to be Conſidered, to ſhew the Groundleſsneſs of their Suggeſtions, is, That His Majeſty offers us as Strong a Security as can be contrived by His and the Nations Wiſdom, and that the ſame ſhall be paſſed into an Inviolable Law: One would think that this is very fair, and ſeeing the Church relies ſo much upon Law, here is Legal Security propounded; and why one Law cannot be made as ſtrong as another, no body can imagine? But the buſineſs is, They cannot endure to quit with the Perſecuting Power, and becauſe His Majeſty has cruſhed the head of that Serpent, they are reſolved to bite his heel; from this fountain proceeds all theſe Diſloyal Suggeſtions.

But it is not to be ſuppoſed, That Diſſenters are ſo unjuſt, as to Suſpect His Majeſty, to whom they owe their Liberty and the Peaceable enjoyment of the Goſpel (which they value above all things) without hazard of Capias's after abſurd Excommunications, or any other diſturbances from baſe Informers, ignorant Neceſſitous, Juſtices, Malicious Spightful Ceremonie-Mongers, Clergy-men, or others: As it is the height of impudence in the *Church-of-England* to ſuſpect His Majeſty after ſo many reiterated inſtances of his Sincerity, it were the height of Injuſtice and Ingratitude in Diſſenters to do the like, and not to uſe all their endeavours to Promote His Gracious Deſign of *Liberty of Conſcience*, and leave the great Council of the Nation to judge if his Expedients be valu'd to ſecure the ſame. And ſeeing His Majeſty is willing to Communicate to, and Conſult with the Parliament about ſuch Expedients, it is a concluding Argument, That He deſigns no Impoſition upon the Nation, it being alſo ſo inconſtant with the Greatneſs of His Soul, which all *Europe* atteſts, and made him endanger the loſs of Three Crowns.

A Third Conſideration is this, That if His Majeſty had a deſign to make Popery the National Religion, He has Abandoned His known Prudence, and fallen upon a very improper means to attain that end, *viz. Liberty of Conſcience*, which opens the Mouths of ſo many more Proteſtant Preachers, yea, and of ſuch as are more oppoſite in Doctrine, Diſcipline and Government to His Religion, then the Preſent Church, and whoſe ſucceſs in Converting Souls is far beyond theirs, whoſe Unfruitfulneſs therein has been an Argument in the mouth of Diſſenters, to prove its preſent Conſtitution not agreeable to God, who therefore hath made viſible the threatning upon them, *Becauſe you Run, and I ſent you not, therefore you ſhall not profit my People.*

Then to conclude this point, Seeing there is no reaſon to Suſpect His Majeſties Sincerity, from the Churches Inſinuation of *a Snake in the Graſs*, we have very much reaſon to ſuſpect theirs, and look upon ſuch Suggeſtions as an Artifice to hinder us from being on our Guard againſt their Snake, which hath ſufficiently appeared above Graſs, whoſe Venom hath put the Nation in dangerous Convulſions, and had long e're this time, been in hazard of infecting the Vital Parts, if his Majeſty, out of his Fatherly Compaſſion had not applyed a Soveraign Remedy, and given the Nation a happy Fore-taſte of that Tranquillity the Continuance whereof they they may expect from His Gracious Conduct, if they ſtand not in the way of their own Peace.

As for their union with Diſſenters, the Propoſals they make for that end, do ſufficiently diſcover their Inſincerity, and I am confident they do not believe that Diſſenters, who have expoſed themſelves to their Cruelties for ſo many years, becauſe they could not in Conſcience Unite with a Church ſo Cenſorious for Nonconformity to their Diſcipline and Ceremonies, and ſtill Conteſting the Diſpenſing of thoſe Laws which gave edge to their Cenſures, can think them real.

In the next place, As to their Promiſe of endeavouring to procure eaſe for Diſſenters; It is not probable that we ſhould be catched in this Snare again, eſpecially ſince the wounds are yet Bleeding, and the Memory of them recent, which we ſuffered, ſince prevailed with to ſurceaſe endeavours that K. *Charles* the *Second*'s Declaration for Liberty of Conſcience, might not have been Recalled; but if the Churches Fidelity could be truſted in this Point, her Ability cannot; we know they are divided about the matter amongſt themſelves, and tho they were United, that they have not the Legiſlative Power, and that they can neither Enact nor Repeal a Law without His Majeſty's Conſent, which is not to be Expected on the Terms they propoſe.

This being paſt all Contradictions, evident that both the Inſinuations of Fear, and Pretenſions of Love made by the Church, are ill founded; it is of Concernment to Diſſenters, to conſider ſeriouſly what they have to do, and not to be prevailed upon by Fears of uncertain Dangers (againſt which they are promiſed all poſſible Security) to lye under ſuch as are certain and impending, which if not Removed are kept in reſerve for them.

It is certain, that there are unjuſt Penal Laws in being, and that there may be found in the *Church of England* a Perſecuting Spirit to put them in Execution, and carry them beyond their extent.

It is alſo certain, That Diſſenters have complained of the Goſpels Free Courſe being ſtopt, Converſion of Souls hindred, Profanity encouraged, their Lives and Fortunes being ruined, and Anti-Chriſtian Severities univerſally impoſed upon the Nation; from all which they have many times, yea, continually prayed to be delivered; and can it be expected now, that they ſhould have ſo little Conſcience, or ſence of Intereſt, as to neglect the means God has in anſwer to their Prayers put in their hand, ſo unexpectedly to rid themſelves of that Tyranny, and inſtead of hearkening to Suggeſtions of having Popery impoſed, to have an Anti-Chriſtian Yoke taken off: As to its Univerſal Obligingneſs on the Nation; it is juſt to expect, that as they would not be found mockers of God, and cauſes of the continuance of all the above mentioned Evils (a Yoke which neither we nor our Fathers were able to bear) that they ſhould Bleſs God

God and the King, and joyn with this favourable Providence, and not Evidence themselves to be so foolish, as having a price put in their hands, not to know how to improve it.

Is it possible they can be wheedled into a belief of the Churches Love to them, contrary to all the instances above mentioned, and are they not sensible of the present Fatherly Love from their Compassionate Prince, who hath demonstrated himself a true Father to his Country, in not being able to see it cut in pieces? Is it possible after this they can look upon him as an designing and Unnatural Prince, because of the Information of a company of Men, who have arrogated to themselves the name of the *Church of England*? Who if she had been a true Mother, would have had at least the Bowels of a Sea Monster, and could never have endured to have seen her Children dismembred, yea, have destroyed them her self, such as she owned to agree with her in Doctrine. Can they produce any Publick demonstrations of the now so much pretended Love to Dissenters? Did ever any body of their Clergy present a Petition in behalf of their Ruined Brethren, or Lament that there was a Tribe lacking to *Israel*? I think not, but on the contrary, She hath shewed such an Aversion for all of that Nature, that she hath Persecuted such of her Members to Reproaches, Recantations, Fines and Imprisonments, who would have Christianly perswaded to more Moderation, and which is more, have not only Petitioned but Remonstrated against His Majesty's Clemency to Dissenters.

Is it possible from that they have forgotten those things, and with what greediness she swallowed all Declarations of whatsoever sort against them? How Industrious she hath been to make them odious to the Government? How ready to exclude them all from a share of it, and to render them uncapable, so much as of Voteing for a Parliament-Man by a Prophane Abuse of that most Solemn and Tremendous Ordinance of Excommunication and in the mean time trampled under foot the blood of the Son of God, and cast those precious Pearls to the worst and prophanest of Persons, who perhaps were no sooner out of the Church then into a Tavern, or worse Place.

Can Dissenters now suppose the Churches Zeal for the Protestant Religion to be Genuine, who cleave so tenaciously to Anti-Christian Principles? Have we not had a Proclamation and Injunction for the Throne against Prophanity, but we have had the Noise of the Cannon of the Church to back their Informers to Swear against it? We have had no report of their Canons, but what were [illegible] upon a platform against Dissenters, which [illegible] was now graciously nailed up, or be sure we should have heard their Thunder from the [illegible] *Pauls*.

Can Dissenters believe them who could never boast of any Vertue, but their pretended Loyalty, whereof their Nakedness does now so shamefully appear? What Church ever pretending to be Afflicted carried it so as they do at this day? Who instead of Prayers belch out horrible Execrations against their Enemies? Instead of Tears, Prophanely drink to their Confusion; instead of Praises for a Deliverance, as they looked upon the Bishops Acquittal, [illegible] Affronted His Majesty, by their Bonefires, Squibs and Huzzas, and that nothing might be wanting, the confessions their Impiety, Provoked God by continuing their Prophane Causes not only unto, but on the Sabbath Morning, but I had almost forgot, they had an Item of Thanksgiving in readiness for this particular Deliverance, as it was Circumstantial; and the less they could do no less to evince themselves to be *Zealous* to gratify the Lord of Sabbath with their Sanctified Pleasures as they did [illegible] by Imploring the Book of Sports.

In Fine, That which the Divine said [illegible] *That if God did love such him, he would Curse him to his Face*, may be truly said of those men in relation to His Majesty. But to make a Conclusion of all in their daily Prayers, they Pray against his Majesty's Enemies, and if Calumniators and Impudent Affronters be of that number, they themselves are the Category.

What is here said, being duly pondered, can scarce think it needless to perswade Dissenters, that it is their Interest to make use of the Remedy provided against such Scorpions, and not by imaginary fears of Dangers to come beguiled into a neglect of such as are present, especially seeing they are convinced that all Laws for Coercing of Conscience, must needs be Unjust, and therefore ought to be Repealed.

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